1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

838 572 among ourselves. Also, it is true that these acts are never to be seen between man and woman. For instance, I remember young men loafing at my camp with their arm around each other's necks, and even clasped in a tight embrace face to face in each other's arms, though standing up. I never observed any physical sexual excitement, though.

EDUCATION OF CHILDREN

861 858 There is no direct and organized teaching of the children. They learn from example and from the precepts laid down by the adults in discussions, generally held at night. Certainly the child is not made to feel that he is the center of attraction; rather he is tolerated, though watched with fond eyes by the adults. The children are never admonished to do this or that or negatively. It may be said that they are put into a pattern of behavior, and the bonds of this pattern are indeed close and strong. There is no breaking them as long as life lasts. It must not be thought that these bonds are felt and 181 that there is resentment toward them. The Yaruro is in a sense tremen- 156 dously individualistic, in that each individual is forced to depend on his own resources, but when it comes to group life he is merely a part of the whole.

861 851 The children are free to play, but from infancy they also share in the adult activities. A mother may make a basket, with the little daughter constantly beside her. As soon as the child is able she will help in the digging of roots, or placing them in the basket, or will help in the making of a basket, or the cooking, her share of the work gradually increasing as she grows older. However, a child is never told to do any work, but does so entirely imitatory of the adults and the older children, with complete freedom as well as free desire.

The boy in like manner imitates the older boys and the men. His games consist of constant practice with bow and arrow, but this play is done only in the late afternoon and in the evening. During the day, as soon as the child is able to do so it will accompany the mother or father in hunting for food, doing its share of the paddling, loading and unloading of the canoe, helping to carry the food, taking care of the dogs, and watching and trying to make bows and arrows, string, etc.

GROOMING

Yerkes writes of grooming as follows:

182 515 Grooming is used in this report to designate a pattern of social behavior whose essential features are visual examination, search and manipulation of the skin and hair of a companion with fingers and lips, removal of dirt, dandruff, scabs, parasites, and other extraneous materials, and their conveyance to the mouth of the groomer, whose lips, tongue, and jaws meanwhile may have